Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI. NOVEMBER, 1902 No. 11

ULTIMA VERITAS

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,

When the anchors that faith hath cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right,
That it is not good to lie,
That love is better than spite
And a neighbor than a spy.

I know that passion needs
The leash of a sober mind,
I know that generous deeds
Some sure reward will find;

That rulers must obey,
That givers must increase,
That duty lights the way
To the beautiful feet of peace;

In the darkest hour of the year
When the stars have all gone out,
That courage is better than fear
And faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side.

And somewhere beyond the stars
Is a love that is stronger than fate;
When the night unlocks her bars
I shall see Him, — and I will wait.

— Washington Gladden.

510 Tremont Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska.
MARCH.
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APRIL.
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Chinese in America.
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Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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A Plea for Alaska

IT requires six thousand dollars yearly for the support of the Alaska Mission, and that means five hundred dollars per month. Over six months of our fiscal year have passed, and the receipts for Alaska to the first of October were but eleven hundred and thirty-five dollars. How can we close the year without a debt unless the receipts for this part of our work are greatly increased? How can we sustain the mission unless we have greater help? Success in any work means increased expenditure for it. Four thousand eight hundred and sixty-five dollars must be raised before April 1, 1903. It is the tenth year of the orphanage and we should observe it by most heartily upholding the work.

We have twenty-eight children in the home. Letters from Mr. Coe speak very encouragingly of the work, and the prospect for future usefulness. The summer has been spent in hard work, in fishing and in caring for the several gardens, and the results have been satisfactory.

School opened September 2d with Dr. Charles Mills as teacher. *They* are doing good work there. Are we as faithful and earnest here in New England?

The Alaska orphanage is the special care of the women and children of New England. Let us not neglect nor forget it, but give it prompt and generous aid.

MRS. JAMES MCWHINNIE.

Calendars. We are having two thousand calendars printed. If we dispose of them all, we can clear over one hundred dollars for the Alaska Mission. We ask our Circles and friends to help us in this matter. Send in your orders for ten, twenty or more calendars. The calendars are *ten* cents each, with additional cost for postage.

MRS. JAMES MCWHINNIE.

Letter to Superintendents. Our Sunday School superintendents will have received the annual letter for the Alaska Mission by the time this paper reaches our subscribers. We have more than eight hundred Sunday schools in New England, and last year but three hundred and twenty-seven contributed to the orphanage. We have only one hundred and fifty schools that are annual givers. Is *your* Sunday school an annual contributor? Some of our superintendents will promptly remember the Mission, others will need to be reminded of it. Will *you* see to it that this work is brought to the attention of *your* superintendent?

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VI. NOVEMBER, 1902 No. 11

The Woman's American Baptist Home Mission Society

Editorial Notes

IN a recent number of the *Pacific Baptist* was an article upon the "Consolidated Missionary Magazine." In that article, the writer, after naming a list of Baptist missionary periodicals, says, "The larger publications have *some real merit*, and are, in fact, read thoughtfully by a small proportion of their subscribers. The minor papers are of slight value. They are taken chiefly by a small circle of specially interested persons, and, if the whole truth were known, they render their greatest service to the world through being used in lighting fires."

We are grateful for the high compliment given the small papers, of which *Home Mission Echoes* is one. We have received many words of appreciation concerning this little sheet, from pastors and laymen, but the *Pacific Baptist* is the only denominational paper which has given us credit for doing excellent service. It has been the aim of the *Echoes* from the beginning to light missionary fires all over this country, and we cannot see how any paper can do a broader work than in lighting such fires. We will take courage from these courteous words of the *Pacific Baptist*, and carry forward the work of our paper with renewed energy.

MISS S. E. GILES, Spelman Seminary, Atlanta, Ga., needs for the sewing school, outing flannel, gingham, unbleached muslin, thread, needles, pins. Mrs. Griffith, the sewing teacher, finds that many of the girls need undergarments, aprons, etc., and if they have the material two needs would be met, viz., the need of the girls for warmer, neater clothing, and the need of Mrs. Griffith to furnish sewing material.

MISS S. E. OWEN, Mather School, Beaufort, S. C., thanks the friends who have sent such generous barrels of clothing. She writes: — "You may not realize how your gifts make this busy work an assured success. You have made comfortable the home, the teachers and the students. Susan needs soap for her room. It is right here, just came in that good barrel; and the teacher is fairly beaming with delight because of the quantity of laundry soap in another. Here is a basket full of provisions from a third barrel. Do you wonder we all exclaim with delight, "Oh, good! There's another barrel at the station."

Meanwhile the people, who work in the phosphate mines or on the plantations, have learned about these barrels. No longer do they beg, but are glad to pay a small amount for the clothing we can spare. Said one poor woman: "We don't know how to cut." Said another, who brought sweet potatoes to trade for clothing: "I got a big head of chillen to keep." We assured her we had also, and were glad she had raised extra sweet potatoes to pay for her clothing. There is a constant call for *shoes, mens, and boys' clothing*, black dress skirts, warm underclothing, and children's garments.

Our success the coming year must depend upon these barrels. They mean to us barrels of flour, sacks of meal, gallons of oil, cords of wood, matron's and assistants' salaries, and great peace of mind.

MRS. G. W. HICKS, Elk Creek Mission, Hobart, Ok., is employed by our Society among the Kiowa Indians. In a recent letter she pleads eloquently for a Christmas box. She wants toys, books, candy, nuts, popcorn, combs, brushes, suspenders, neckties, collars 15–17, ribbons, bags made of calico or gingham, in fact, anything to make home attractive and cozy. The Indians dearly love bright colors. Towels, table-cloths, soap, gloves, hoods, mittens, caps, base balls, marbles, pocket-knives, stockings for men, women, and children, and any kind of good second-hand clothes.

MRS. E. A. RISHEL, Atoka Baptist Academy, Atoka, Indian Territory, has asked for the following list of articles for Christmas:

At least forty dressed dolls.
Five dozen girls' handkerchiefs.
Five dozen boys' story books.
Any kind and a large number of toys.
Napkins and table-cloths.
Sheets and comfortables.

Editorial Notes

IN this number of *Echoes* we have tried to show Mormonism as it is. We have given our readers facts which can be verified. The Mormons claim that the Gospel was lost from the fourth until the eighteenth century. Fourteen centuries the world was in spiritual darkness. To Joseph Smith was revealed the new light. The new dispensation of Joseph Smith is greater than that of Jesus Christ. Do the facts which we gain from this paper from reliable sources prove the Mormon religion to be superior to that of Christ? Read the confession of Frank H. Johnson on page 12. Read the statement of the *Salt Lake Tribune*, for January, 1876. Read the extracts from Brigham Young's sermon on page 8. Four years ago the editor spent several hours in one of the book-stores of Salt Lake City, and had access to the printed volumes of Brigham Young's sermons. Some of his expressions were coarse, vile, and blasphemous.

Read the statement of Miss Dickinson, on opposite page who, two years ago, was an officer of a Christian Endeavor Society in New York. Some of these missionaries who are flooding our land met her in New Jersey and told her of the purer religion among the Latter Day Saints. She gives her opinion after living in Utah some months. When will Christian men and women be ready to drive out this un-American, unclean thing from our country?

A BOOK has just been issued by Macmillan Co., which we would recommend to our readers as worthy of their attention. "The Story of the Mormons," by William Alexander Linn. It gives the history of Mormonism from the beginning until the present time. The information in the book is derived from Mormon sources. The publishers' price is four dollars. The book should be in every library. A recent writer says: "No one should attempt to meet the Mormons or be sent to work among them who has not carefully read and studied this book. Having been on the foreign field, as well as twenty years and more in Utah, I can confidently state that it is more necessary and difficult to learn the Mormon perversions of Scripture, and habits of thought, of morality and religion, than it is to learn a foreign language and the idioms of a heathen people."

IN looking over the list of schools our readers will notice that the Provo school is omitted. We were compelled to drop this school, not because it was not needed, but because we are unable to meet the changing conditions which Utah demands. Our schoolrooms were in the basement of our little church, upon a side street. The large, well-equipped brick school-building of the Mormon Church, Brigham Young Academy, and the substantial, well-furnished house of the Congregational Church, Proctor Academy, are more attractive to the young people of Provo, and they refuse to attend the dark, poorly furnished school in our church basement. We cannot build a new schoolhouse, and the Home Mission Society has no funds for the purpose. We regret the necessity of giving up a school in this dark locality. Mrs. J. C. Andrews, our former teacher at Provo, is now at Murray, Utah, where she is aiding her husband in his efforts to build up a Baptist church in that city. Mr. and Mrs. Andrews are considered two of the best workers in Utah. Mr. Andrews is fearless in his exposure of Mormon errors.

The Darkest Chapter

UNDOUBTEDLY the darkest chapter in Mormonism is the "Mountain Meadows Massacre," committed Friday, September 11, 1857, four days before Brigham Young issued his proclamation *forbidding* United States troops to enter Utah Territory.—*From the New York Herald, Oct. 12, 1902.*

"A Plague-Spot"

EVERY man that has the welfare of his country at heart cannot fail to view with alarm the existence and the gradual development of Mormonism, which is a plague-spot on our civilization, a discredit to the government, a degradation of the female sex, and a standing menace to the sanctity of the marriage bond. The feeble and spasmodic attempts that have been made to repress this social evil, and the virtual immunity that it enjoys, have rendered the apostles *bold* and *defiant*.

Formerly they were content with enlisting recruits from England, Wales, Sweden, and other parts of Scandinavia, but now, emboldened by toleration, they send their emissaries throughout the country and obtain disciples from North Carolina, Georgia, and other States of the Union.—*From the New York Herald, Oct. 12, 1902.*

A Repentant Mormon

MISS ELIZABETH DICKINSON of New York City, who was converted to the Mormon faith, has recently returned to the faith of her fathers, and is now stopping with her sister, East 130th St. In a recent interview with a reporter of the *New York Herald*, she said, "Not until I had been a member of the Mormon Church for almost a year, did I learn the true and terrible doctrine of Mormonism." According to the prophets and elders of the Mormon Church, Miss Dickinson has, in apostatizing, committed the sin for which an atonement of blood should be shed. This is one of the doctrines of the Mormon Church, although in later years it has not been given publicity. "If I but knew," said Miss Dickinson, "a year ago the awful truths I now know, nothing on earth could have induced me to become a Mormon." "What is your opinion of the religious creed of the Mormons?" the *New York Herald* reporter asked.

"VILENESS CLOAKED AS RELIGION."

"Mormonism is by no means what people think it is. Little do they dream of the vileness and wickedness going on under the guise of religion. Why, I am really ashamed to think that I fell into their trap so easily, but I am now glad to be back among my friends again."

Here Miss Dickinson related to the reporter of the *Herald* how she was beguiled into the Mormon Church. If we had room we should be glad to publish it, as it clearly shows the wily methods of the Mormon missionaries. Said Miss Dickinson, "These 'pillars' of the Mormon Church made certain propositions to me so revolting that I could scarcely believe my ears. Perhaps you can guess what the import of it was. Since that day, I have had nothing whatever to do with any of the elders or members of the Mormon Church. Spiritual marriage is the high-sounding name given this degrading relationship. Under this doctrine, the Mormons hide lives of licentiousness more awful than that which we see among the most abandoned in our city."

And yet these cunning, shrewd, brazen-faced Mormons go about the streets and into our homes, preaching that the true mission of the Mormon Church is to restore the Gospel in its purity as taught by Jesus Christ.

Turn on the Light

"Hand-writing on the Wall."

THE leaders of the Mormon Church are terror-stricken whenever newspaper publicity is given to some of the past dark and bloody deeds of the Mormon Church. Blood Atonement, when mentioned in the public press, causes consternation at the Mormon headquarters at Salt Lake City.

It was only this week, October 6th, that the Mormon leaders, in order to explain away the Mormon doctrine of Blood Atonement, caused to be telegraphed all over the United States that it simply referred to the atoning blood of Jesus Christ, also to legal execution for the crime of murder. Every Mormon leader knows that this explanation is untrue.

Blood Atonement was well understood by Brigham Young, and by his oath-bound band of Danites, who secretly carried out his orders. John D. Lee, the leader of the band of Mormon "Mountain Throats," who murdered one hundred and twenty men, women, and children, at the Mountain Meadows, was a prominent Danite, and a high and confidential official in the Mormon Church.

In one of his sermons, Brigham Young said: "Now when you hear my brethren telling about *cutting people off from the earth*, that you will consider *strong doctrine*, but it is to *save their souls*, not to destroy them," a very pious reason for murdering persons in order to put them out of the way.

It was in 1856 that the terrible doctrine of Blood Atonement (or assassination) was publicly announced by Jedediah M. Grant, Brigham Young's "sledge-hammer." About that time many in the Mormon Church were losing faith in Brigham Young, and were seeking an opportunity to break away from the Mormon Church and leave the territory. Apostasy in the Mormon Church was one of the crimes for which assassination (or Blood Atonement, as it was called) was devised. A few managed to escape from the territory, while very many were secretly, in some cases openly, murdered. The spirit of apostasy was thus largely crushed out. Many Gentiles also, who were looked upon with suspicion, were secretly put out of the way at the hands of the oath-bound band of Church Assassins, the Danites. Of course, the "present day" Mormons will deny this. The statements of ex-Mormons, and of Gentiles who have lived among the Mormons for many years, confirm all we have said.

Why do we spread before the public these terrible facts about the Mormon Church? That the truth may be known, and that in God's own way the truth may at last make a people free who are now bound by the priestly tyrannical chains of a false, corrupt, and soul-destroying religion.

THE pictures of the exterior and interior views of a Mormon home tell a tale of domestic life, without any word of explanation. Note the character of the home. A rude shanty, hardly fit for brute animals. A tent in one corner, which, in pleasant weather, is probably used by many of this numerous family as a sleeping-room. Here is a man and his three wives, one upon the right, one upon the left, and one sitting in the window-seat. These are comparatively young women. The opposite picture shows the in-

EXTERIOR OF MORMON ELDER'S HOME IN IDAHO

terior of the home. The older wife, probably the first wife, after much persuasion allowed the artist to enter the house, and make a photograph of the interior. Such a house and home for such a family! It does not take a vivid imagination to believe that strife and bickering exist between wives and children, and that ignorance will be the life-long inheritance of the sixteen children who call this wretched place *Home*. Yet in the face of facts, some of our New England men call the Mormon faith "a pretty good religion."

The Mormon's Ten (Two) Commandments

THE Ten Commandments of the Mormons are: Pay your tithings, and obey the priesthood.

If these are implicitly obeyed, the Mormon may break all the other Ten Commandments and still be a good Mormon.

Menace to Society and State

MORMONISM is a social disease. If it were permitted to grow unchecked it would spread itself all through the fabric of society, and eventually would undermine the structure of the State.

So said Mrs. John A. Logan at her home in Washington, D. C. She added:

"Mormonism means degeneracy, physical, moral, and spiritual. I know whereof I speak, because I have lived in Utah. My father, many years ago, was stationed as a government official in that State, and I spent a good deal of time with him in Salt Lake City. It was after I was married."

Nobody can go to Salt Lake City and look around him without seeing for himself that the Mormons, as a class, are inferior specimens, physically and in every other way. Wherever they come under your observation, their degeneracy strikes you forcibly. It is natural that this should be the case, inasmuch as they are the offspring of an unnatural system — a system of concubinage which obtains the name of marriage only by *courtesy*.

Our laws have put a stop to the open practice of polygamy in Utah, but the mischief continues to exist in disguise. In fact, it is spreading over the world to an alarming extent. We hear of new colonies of Mormons being started in Mexico and elsewhere, and all over Europe. The agents of the faith are busily engaged in proselyting — seeking with special eagerness to gather young women of the peasant class into the fold.

Mormonism is a threat to the nation, in a moral and spiritual sense, because of the inevitable degeneracy, both spiritual and moral, of the offspring of polygamic marriages.

It is a threat to the business prosperity of the country, because of its tendency to absorb all wealth into the church.

It is a threat politically, because the Mormon Church, if it could, would take into its own hands all the power.

INTERIOR OF MORMON ELDER'S HOME IN IDAHO

The only thing to do is to grip it by the throat and, though it cannot be killed, to restrain it as far as possible from doing more harm. — *From the New York Herald, Oct. 12, 1902.*

"CHRISTIAN workers among the Mormons have need of much self-denial. Think of two cultivated, Christian young women living in a community wholly Mormon, themselves the only Gentiles in the place. This is the case at Moroni, Utah. Here these earnest young women gather in the children, and are slowly but really molding them to an appreciation of higher and better things than Mormonism can."

"THERE'S a hand on the rudder that will not flinch.
There's no fear in the pilot's face
As he guides the worlds, like boats in a storm,
Through the rocking seas of space;
And whether they make the harbor at last,
Beyond the shoals and the swell,
Or sail forever a shoreless sea,
I know that all is well."

Eye-Witness of the Massacre

THE following letter is from a gentleman well known to the editor, who was a resident of Utah for more than twenty-five years, and knows whereof he speaks.

"A few years ago I visited 'Mountain Meadow,' the scene of the massacre of 120 Arkansas emigrants by a band of Mormons, in 1857. At the time of my visit some of those who saw that awful deed were still living, and I personally met two of them. From a careful study of that event, covering a period of some years, I have found that there are three versions of that horrible massacre.

"One account is from the officers of the U. S. Army who made an investigation on the spot shortly after the massacre occurred, which, taken with the evidence afterward presented in court when John D. Lee was tried for the crime, and from his confession just before his execution, and from the common belief among non-Mormons all through Utah for many years, all point to Brigham Young as having instigated the massacre, but in such a way that his hand should not appear.

"The two other accounts were from the Mormons themselves. *First*, they claimed that the emigrants were murdered by the Indians. *Second*, when it was proven beyond a doubt that the murderers were Mormons led by the Danite John D. Lee, to save Young and the church, they claimed that Lee alone was responsible, and that Brigham Young did not order the massacre.

"It was my fortune to be taken to the 'Meadow' by the son of a man who was one of the Utah militia, which took a bloody part in the massacre. We were accompanied by another man who was born, and had lived all his life, in the vicinity, and heard all the stories told by participants, who wished to ease their own consciences and clear Brigham Young and the church.

"The 'Mountain Meadow' is like many that are found in that region; it was a grassy hollow of some acres, with a spring in the middle, surrounded by bare hills covered with scattering sage-bush and savin cedars; it was on the trail to Southern California, to which point the emigrants were travelling. Some years after the slaughter the government erected a monument of stones over the bones of the victims; in later years cart ruts have furnished a channel for spring rains, which has worn down and across till there is now a wide clay-pit and broad gulch with a trickling stream at the bottom, and the monument on its brink, only a little pile of stones, which will soon be washed away. The surrounding low hills make the whole an amphitheatre.

"Our party left our team on the ridge and walked down to the centre, and standing by the cairn of stones, the son of a participant told the story as he had repeatedly heard it from his father, the other resident also contributing from his knowledge.

"Briefly told it was this: Brigham Young did not feel kindly to those Arkansas emigrants because one of the Apostles of the church had been killed in that State; and he had given orders for the refusal of supplies to them. But when John D. Lee saw their complete outfit of teams, — cattle and implements, — he coveted them; Lee was a lawless and hard man, feared by his neighbors, and of whom many other evil stories, even to murder, are told. (I remember Lee was one of Young's most trusted followers.) He urged his friends to join with him and put the party out of the way, and to appropriate their possessions, which, using their authority as church leaders, they proceeded to do. The Mormon militia did not know for what purpose they were called out; but were all fanatical Mormons, and made reckless by frontier life. When, on the preceding night, the orders were given for the murderous deed, the father of my guide was made heart-sick at the thought of the slaughter, and made as though sick, and was left in the morning as camp-guard; and from the rim of the valley saw the whole slaughter, the story of which he soon told dramatically as we stood on the spot. At a later hour of the day I met the father, and his brother, who was not in the company of assassins, but herding cattle on a neighboring mountainside, and heard the shots and saw the tumult in the camp.

"Putting the three stories together, I am convinced that Brigham Young gave orders that might be interpreted 'liberally,' and hoped the party would be put out of the way; but when he found the deed was done and was being made public, he tried to fasten the crime on Lee, which he succeeded in doing, and when the U. S. government made an investigation he was alarmed; and later, when Lee was arrested, Young was in great terror.

"A man who served as his secretary told me that in the years of Lee's trials and execution, Young was harassed by dread of exposure, which probably hastened his death.

"It seems incredible that such a bloody deed should have been committed by white men, in the United States, in the middle of the last century, under the name of Jesus; but those of us who have lived among Mormons during the last twenty-five years, and have heard their private narratives in their times of confidence in us as personal friends, have to believe many of the stories of blood.

"For many years I lived next door to a family one of which two sons had been 'blood atoned.' Another neighbor, born in the Mormon Church, but who had left it in early years, told me he heard the man who was reputed to be the head of the 'Danites,' or 'Destroying Angels,' as they were sometimes called, tell the mother that he had killed her sons to *save their souls*. And yet that woman and her husband remained in the Mormon Church, and he was afterward a bishop, and some of his sons, brothers of those killed, are now bishops. The oldest son of that family once, 'when in his cups,' told a member of my family the dreadful story, and laid the blame on the church leaders; but when sober not a word could be extracted from him about it.

"The Mormons ignore all of that dark and bloody past they can; write fiction for history, which their younger generation believe. They are drifting away from much of their early teaching, which will not bear present light of inquiry, and present new teaching now and then as though original doctrines. But one need only read Smith's and Young's brutal, coarse, and often profane addresses, as preserved in their own publications, to see what manner of men they were. And I believe some day an honest leader will arise among them, who, correctly reading the past records, will bring about a Reformation. For there are undoubtedly many among them who think they are honest and who wish to be so. Some day God will illumine some such one."

American Baptist Home Mission Society

Editorial Notes

THE Executive Boards and Committees of the Missionary Union, the Publication Society, and the Home Mission Society have voted to accept the invitation from the Baptists of Buffalo to hold their annual meetings in that city, beginning May 20, 1903. The only time these meetings have been held in Buffalo was in 1876. After twenty-seven years, with all the facilities for reaching that city, and with all the attractions of the vicinity, a very large attendance may be expected.

THE American Baptist Home Mission Society on October 1st had to report $65,000 borrowed money for the maintenance of its work. While receipts are somewhat better than for the first six months of last year, including about $12,000 increase in legacies, expenditures for necessary enlargement of the work have also been greater. Liberal offerings will be required to meet these and accruing obligations for the next six months.

IN connection with the account of the memorial services for General Morgan, it may be stated that an hour will be set apart for a similar purpose at the anniversary of the Society next May. We think it has been an unfortunate oversight on the part of all our societies that they have not thus honored, at their annual meetings, eminent officials who have passed away after long and faithful devotion to the interests of the societies and to the denomination at large.

IN the last twenty-three years, since the time when the writer was elected Corresponding Secretary of the Home Mission Society, great changes have taken place in the Executive Board. Only one man remains in it who was there twenty-three years ago, — Rev. Edward Lothrop, D.D. a hale and hearty octogenarian. Nine of the nineteen have died, others have removed or for various reasons ceased to be members of the Board. Two treasurers, five who had been corresponding secretaries, and nine who had been presidents of the Society have passed away. Our dependence is not in man but in Him who is "the same yesterday, to-day, and forever."

> "Change and decay in all around I see,
> Oh, Thou who changest not,
> Abide with me."

"Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. 9: 10.)

BY the will of J. V. Hinchman, Esq., of Iowa, the American Baptist Home Mission Society is left the sum of $25,000.

Conditions in the West

DURING a recent brief trip in the East, I was surprised to find such woeful ignorance regarding conditions in the West. We probably have all the difficulties which the Eastern worker has, and then we "have troubles of our own."

The feverish unrest of our Western States is little known in the East. The man who has once broken the home ties and moved "out West" always thinks it's better farther on, and on he goes. The West is not old enough to be stable. No man can tell how soon a certain thriving town will be wiped off the map because the mine which makes it flourish has lost its ore or the railroad upon which it depends has changed its division point.

Then our immense distances and the greater cost per mile of travel make unity of effort and the helpful enthusiasm of fellowship almost impossible.

There is always the difficulty of sufficient means. A Christian worker of twenty-five years' experience in Utah said in my presence recently: "There are scores of towns in Utah of from 400 to 1,400 population in which there is no evangelistic work of any kind." Let us go up and possess the land, for we are able. But it is no use to hoist the banner of King Immanuel only to disgracefully haul it down again because we have not sufficient funds to hold the fort. We need at least eight more men in my district at once to take up work in new and promising fields. Where is the money?

There is another, and to the Eastern man an unexpected difficulty. It is hard, even with plenty of money, to get a first class man to come to the frontier West. The idea that any one will do out West has been exploded often, and sometimes it has exploded our churches. Thank God for the student volunteer movement. But where is the volunteer movement for home missions? A volunteer of undoubted piety and consecration is prohibited by circumstances from going to the foreign field at present. I offered to suggest his name for a desirable vacancy in the West. Although the salary was fifty per cent. greater than he would have had in the foreign field, he was visibly shocked because it was so far. The trouble was that he had not learned to look upon work among his own race in the West as mission work. — *Rev. Bruce Kinney, Utah.*

Mormon Church in Politics

IN 1842, Joe Smith was at the height of his corrupt and despotic rule in the city of Nauvoo, Illinois. His political power was so great in the State that "his favour was, for a time, sought eagerly by the leaders of the two great political parties, who flattered and praised him that they might win his political support." To gain his personal ends, he first sold out the Mormon vote to one of the political parties of Illinois, and at the next election he sold the Mormon vote to the opposing party.

This is the same game the Mormon leaders of to-day are playing with both of our political parties in the national elections. With shrewd cunning, they have not since 1891 cast a solid Mormon vote, as they formerly did, for either one of the parties. Oh, no! They are now too long-headed for this, but by orders from the president of the Mormon Church, who claims to be God's mouthpiece upon the earth, they divide their vote about equally between both political parties. By so doing, professional politicians of both parties eagerly seek and bid for these Mormon votes. The party with whom the Mormons can make the best political trade get their support; an order from the president of the Mormon Church passing along the line, will change enough Mormon votes from one party to the other party to carry the election as desired. Neither political party dares to antagonize the Mormon hierarchy, which *controls the electoral votes* of *several States*. If New Mexico and Arizona are admitted into the Union, it will add political power to the Mormon Church. This is just why its leaders are using their influence for the admittance into the Union of these two territories. If either of our political parties should champion the cause of a constitutional amendment, prohibiting polygamy, or in any way antagonize the Mormon Church, the next national election would witness a solid Mormon vote against that party. Why? Because polygamy is still believed in and is secretly taught and practised. A constitutional amendment would thwart their purpose of again openly "living their religion" (practise polygamy) when they are politically strong enough to defy public American sentiment and the government of the United States, and the time is not far distant. What about that polygamous "Saint" Brigham H. Roberts, one of the great and shining lights of the Mormon Church? That "saint" with three wives, who tried to force his way into Congress in spite of a national protest. A Salt Lake paper tells us that within a few weeks his "celestial wife," number two, has again presented him with a pair of twins.

Will "Saint" Roberts be cast forth from the Mormon Church and punished by the laws of Utah? Not until the leopard can change his spots. On the contrary he will be honored as one who dares to obey the voice of God rather than the laws of man, and yet the sacrilegious farce goes on. How long?

Fountainhead of Mormonism

HERE are photographs of twenty-seven of the two thousand Mormon elders, who go about our land glibly reciting their little story that "the true mission of the Mormon Church is to restore the gospel in its purity as taught by Jesus Christ." These men have been taught this sacrilegious story from childhood, and no doubt many sincerely believe it. So plausibly, cunningly, and persistently do these men introduce and push the claims of Mormonism that tens of thousands of ignorant persons accept it every year.

"A stream never rises higher than its source, nor does an impure fountain send forth pure water." The fountainhead of Mormonism was corruption and crime. Joseph Smith and Brigham Young were the arch conspirators of this foul system of religion, called Mormonism. Both of these men were shrewd, cunning, strong-willed, and immoral. The criminal record of Joe Smith shows that while living in Missouri and Illinois he was arrested many times for various crimes against the State. Indeed, it was on account of high-handed criminality that he was arrested in Missouri and sent to jail, but escaped and fled to Illinois. Here he was joined by his people and built the city of Nauvoo. His continued course of crime against the laws of the State of Illinois resulted in his arrest by the State officials and his incarceration in the jail at Carthage, where he was killed. Brigham Young then came to the front, and with his iron will and arbitrary management took the reins into his own hands. As the State of Illinois would not tolerate the presence of the Mormons in its midst, they were compelled to leave the State. Brigham Young led them to Utah. There for fifty years under his despotic power has grown up the false and heathenish system of religion, which is a menace to morals, good government, and to the United States itself.

MORMON ELDERS AT CHATANOOGA, TENN.

The Book of Mormon Fraud

THE

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI

Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of GOD unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of GOD; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel how great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of GOD, that ye may be found spotless at the judgment seat of CHRIST.

BY JOSEPH SMITH, JUNIOR.

AUTHOR AND PROPRIETOR.

PALMYRA.

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

THIS is the title page of the *first* edition of the Book of Mormon. It is a curiosity. It is an eye-opener. It is a give-away of the Book of Mormon fraud. Very few "present day" Mormons have seen this edition. The Mormon hierarchy don't mean they shall see it. It would weaken the faith of the brethren. Why? Note. It says:

BY JOSEPH SMITH, JR.

AUTHOR AND PROPRIETOR.

What? Joseph Smith, author, when the Mormon priests teach us that the Book of Mormon was written on golden plates fourteen hundred years ago, and "sealed up unto the Lord," and then buried in a hole in the ground in New York State? Read over Joseph's own signature what he says about the authorship of the book. How could Joseph Smith be its author when he himself claims that it was written by the "prophet Mormon" nearly fourteen hundred years before he (Joseph) was born? Marvellous!

Joseph Smith later saw the absurdity of his claim of authorship, and printed on the next edition, "Joseph Smith, Translator," and this is the imprint on all the editions now issued by the Mormon Church. The Mormon priests teach that the Book of Mormon is superior to the Bible because it was "translated by the gift and power of the Holy Ghost," while the Bible is the work of man.

The Mormons will tell you that their Bible (Book of Mormon) is perfect because it is the work of God, yet, if you will compare the first edition of the Mormon book with the present edition, you will find they have made more than *three thousand important changes* to conform with new Divine revelations, which are quite common.

Most of the intelligent Mormons know that Joseph Smith was an impostor, and that the Book of Mormon was a fraud. Of course it would not do for them to repudiate Joe Smith and his fictitious book, because the whole superstructure of Mormonism rests or falls upon them.

The Book of Mormon really was written as a historical fiction in 1812 by Rev. Solomon Spaulding. Joseph Smith and Sidney Rigdon secretly obtained the manuscript of the story, and then claimed that the angel Maroni revealed its hiding-place where it had been secreted in a hole in the ground for fourteen hundred years. So you see how ingeniously Smith and Rigdon got a "*divine book*" from a stolen commonplace fiction. But it worked, and the people were fooled, and the leaders made money out of the Mormon business and they are making it still. Some day the Mormon people will realize that they are being duped and are being led falsely by crafty, designing persons, for the sake of personal gain and power.

A Few Sources of Information

"The Story of Mormonism," by MacMillan & Co., N. Y., published in 1902.

"Mormonism Unveiled and the Confession of Lee, of Mountain Meadow Massacre Notoriety," published in 1902, by the Sun Publishing Co., of Cleveland, Ohio.

"Mormon Portraits," published by Tribune Printing and Publishing Co., Salt Lake City.

"Life in Utah, and the Mysterious Crimes of Mormonism," J. H. Beadle, 1870.

"The Mormon Monster," in 1900, by Fleming H. Revell Co., N. Y.

"The Rocky Mountain Saints," by D. Appleton & Co., 1873.

"The Golden Bible."

We especially refer to the subject of Mormonism as set forth in "Appleton's Encyclopædia," also references to Joseph Smith and Sidney Rigdon in "Appleton's Encyclopædia of Biography."

A Dangerous Hierarchy

THE safety of our institutions demands intelligent, conscientious, and independent voices, who are open to reason and who can neither be *intimidated* nor *bribed*. A hierarchy which controls the consciences of voters and enforces its orders by threats of *eternal damnation* and promises of *substantial rewards* both on earth and in heaven is as dangerous as it is un-American. And when such politico-ecclesiastical power is grasped by one man, as in the case of the head of the *Mormon Church*, it makes him the most gigantic and dangerous "boss" in America.

A Blasphemous Doctrine

"MEN who hold the priesthood [Mormon] possess divine authority thus to act for God: and by possessing part of God's power they are in reality part of God, . . . and . . . men who honor the priesthood in them honor God, and those who reject it reject God."—*Roberts's New Witness for God, p. 187.* "I would just as soon think of heaven entering into chaos, and of the throne of God being shaken to its foundation, as to think that the priesthood of the Son of God had gone wrong in its authority or that the Lord would permit such a thing. . . . It is a dreadful thing to fight against or in any manner oppose the priesthood."—*President George Q. Cannon, Sermon on Thresher matter, Tabernacle, Salt Lake City, April 3, 1897.* "Their priesthood gives them the right to advise and instruct the saints, and their jurisdiction extends over all things, spiritual or *temporal*."—*Sermon by President Gowans, Logan Journal, May 26, 1898.*

The Fruits of Mormonism

THERE is something inherent in the polygamous part of the Mormon system which tends inevitably to break down that sense of moral obligation, that discrimination between right and wrong, that truthfulness and honor and purity of life which true Christianity is so powerful in building up. The contrast in these respects, between Mormonism and Christianity, is like that between light and darkness.

Sadly Deceived

THE American people have already discovered that they were sadly deceived by the solemn pledges of the Mormon officials in order to secure Statehood. They supposed that the troublesome Mormon question was forever settled when those definite pledges were given that all polygamous relations should be at once abandoned and that the laws should be faithfully obeyed. But the constant violation of these pledges since Statehood has thrust the Mormon question back again into national politics, and polygamy again becomes a disturbing issue.

The question, therefore, as to the position of the Mormon Church on the subject of polygamy is anew invested with special importance to the American people. Now we greatly regret that the facts compel us to declare that the position of the Mormon officials, in regard to polygamy, is two-faced and deceiving. They tell the people outside of Utah, over their signatures, that they are neither encouraging nor teaching polygamy, while among their own people they are doing both. They tell the outside world that they are not living in polygamy, while we know that since Statehood the old polygamous relations have been resumed all over the State.

Furthermore, we know that polygamy is a fundamental doctrine of the Mormon Church just as much as baptism, or any other doctrine. And the rejection of it as a doctrine exposes one to the terrible penalty of damnation. The alleged revelation on which plural marriage rests declares to each one "that he must and shall abide the law, or he shall be damned, saith the Lord God." (Doctrine and Covenants, Sec. 132, paragraph 4–6)

The law here referred to is that upholding plurality of wives. And no church official pretends that it has ever been set aside as a doctrine of the church. Besides, general practice of polygamy since Statehood was secured is quite notorious in Utah.

Warning of an Old Utah Resident

IT is said that Mormonism will cure itself — let it alone. I heard this in the early '80's, and I hear it to-day. *It will not.* Can evil cure evil? *Never!* That is not in history. Let it alone? That is precisely what Mormons want. We have let them alone until under false promise Statehood has been given, until Mormon churches are in all our large cities, in our towns. The very States you and I were born in and have lived in most of our lives, are divided into districts with a teacher over each district. Mormon missionaries are going into our homes in every State.

Commercially they are an immense syndicate. They are able to touch the railroads and turn their traffic. They are able to reach men of affairs and touch their pocketbooks. The great commercial demands of Salt Lake City in its various lines can be taken from one house in New York City or Chicago and put into another more favorable. In Congress, ten men, representing Utah, Idaho, Nevada, Wyoming and Colorado, stand for the Mormons. Into Arizona and New Mexico and Oklahoma they have poured their colonies. When these are admitted to Statehood, what then? There is one thing that must ultimately decide — that is a Constitutional Amendment. It will never be

MORMON CHURCH AND DANCE HALL

granted as things are. Women of our land must be roused. Senators must be reached. Speak to your senators.

Men, practical business men, must be reached. There is a current of responsibility that reaches every home. Whatever plans you make, push them. Plan wisely, but push. Let me say right here, Utah owes a debt beyond computation to the women of the Presbyterian Church. She will finally be redeemed. It may not be while I live or while you live, but it will be while God lives. And in your mission work you have been with the first most potent agencies. Do not yield one iota.

We deal with principalities and powers, but God is greater.—*H. M. Monthly (Pres.)*

Mormon Morals

BY A DISILLUSIONED CONVERT

A RECENT convert to Mormonism makes the following statement, viz.:

To the Public:

My home is in Vicksville, Southampton Co., Va. I am thirty-eight years old, and have a family of six children. My sister-in-law died after the death of her husband, and left five children to my care. I had been a Christian more than four years before the Mormon missionaries came to my house, and had found great comfort in the Christian life. I was a member of the Christian Church, sometimes called the Disciples. Nine members of my family were also members of the church. George Whittle and Henry Taggart, Mormon missionaries, came to my house early in December, 1899. They have made their home with me since they came, until this time, in May, 1900. (That is the way they preach the gospel without purse or scrip.) There were six other missionaries coming often to my house and remaining several days at a time. They told us we must gather to Israel, flee to the mountains; that this was the commandment of the Lord. They talked like Christians, and I believed what they said and trusted them. They said when Christ came he would come to the temple, and we ought to be there. They said polygamy had been done away with — that no one was living in polygamy, nor had been for a great many years. They told us we could not live our religion in Virginia, but ought to come to the mountains. They said the saints here (in Utah) were a pure people — no such wickedness as in the States. They represented Utah as a paradise. They wanted us to come to the temple and be sealed to each other as husband and wife and children.

MORMON MISSIONARIES IN THE SOUTH

They wanted me to sell all and come with my family. We all joined the Mormon Church, and believed what the missionaries had told us. But I did not want to sell my little home until I had come to see. They said I could take up as much land as I wanted when I came, so I decided to come, and sold all my farming implements, my mechanical tools, my horse and timber that I had ready to work. I got money enough to come and go back again. They did not want me to take money enough for me to return — said I would like it here. I came on and went to the friends at Preston, Idaho, to which place they had directed me. I called at Mrs. Whittle's, and learned that her daughter, sister of our missionary, was living in polygamy — the second wife of Mr. Pond. I learned also from the Mormons that the sister of Elder Taggart was a polygamous wife.

These facts startled me, as both of the missionaries had declared to us again and again that no one had been in polygamy for a long time; polygamy was a thing of the past. If they had told me the truth I would not have come to Utah, nor would I have sacrificed my property to come. While visiting among the brethren at Preston I discovered that the saints would swear, for I heard them. They would ask a blessing at the table, and presently begin to curse. They would pray and swear right along. I had never been used to that, and it hurt me.

President Snow, the "mouthpiece of God, prophet, seer, and revelator," came up to conference at Preston. I thought, now we will hear something good; if he does speak for God, he will surely say something good and helpful. But to my surprise he did not. He talked all the time about tithing. They must "pay up." It was money, money, money, all the time; no gospel at all, nothing about the love of God; nothing about our Saviour whom I loved. I was sick and disheartened. I could neither sleep nor eat.

The saints wanted me to come to all their meetings, but I could not. The missionaries had deceived me. Instead of a paradise, I found the saints swearing, living in polygamy, and the young people were vile beyond description. Instead of the prayer-meeting, they had the dance. Instead of the gospel of love, they preached money. I went out and lay down in the fields, crying to God for help to get away, back to my home again.

All these facts and conditions I found out from the saints. I did not go to any of the denominations for information. I heard with my own ears, saw with my own eyes, and sorrowed in my own heart. The Mormon missionaries who profess to preach without purse or scrip cost me, a poor man with a large family, about three hundred dollars. But I am thankful I did not bring my family. I thank God that he has made it possible for me to go back home. I will warn all my neighbors against the falsehoods and deceptions of the Mormon missionaries. I make these statements to warn people against the Mormon deceivers. It is the worst thing that I ever heard of.

June 12, 1900. FRANK S. JOHNSON.

In That Day

IF, at that last great day, some shining soul
Shall to thy spirit breathe this secret sweet,
"Dear heart, but for thy love and zeal discreet
I ne'er had reached this fair celestial goal,"
In truth it will the gifts of fame outweigh,
And all the treasures of the East beside.
For what avail the pomp of wealth and pride
When life is o'er, and ended life's brief day?

But if, perchance, no rapturous saint draws nigh
Thy love and faithfulness to celebrate,
How dire the lamentation — "I too late
Have learned their worth for whom the Lord did die."
Alas, too late! and one who sought renown
Hath not a single star upon his crown.

— W. K. P.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

A Glimpse of Salt Lake City

NO wonder that when Brigham Young came upon the Salt Lake Valley while he was seeking a home for his followers, he said he had found one of the most beautiful spots on earth. Nor is it any wonder that he should have here established the church to whose interests he devoted his life.

The towering Sierras cast their snowy glances upon the plains that lay peacefully in the beautiful sunlight of that April morning, as our heavy train rolled along. Tall and stately stood the poplars and cottonwoods guarding the pretty homes, at first scattered, but increasing in number as we neared Salt Lake City.

We had never expected to set foot on the so-called sacred soil, but once here, the commonplaces of arrival were those everywhere met.

Our great body of women was soon, in small parties, convened for a drive about the city.

A loquacious young driver, by whose side I ensconced myself, that I might catch every word of description, to treasure myself and to pass on to those in the rear seats, was soon, with an air of importance, drawing the reins over a pair of spirited horses.

Of course one's eye seeks first a glimpse of the three great buildings known the world over as the Temple, over whose threshold no Gentile foot is allowed to step, the Assembly Hall, and the Tabernacle. An organ recital had been planned as a reception to our party, and crowd after crowd besieged the doors, which are closed between each number. Planned by Brigham Young, built of native wood from the mountains, which could not be profaned by touching mother earth on its way to its destination, with the best acoustic properties in the world, this great Tabernacle is indeed one of our country's wonders.

Egg-shaped, with no evident support to its roof, capable of letting out through its twenty doors ten thousand people in two or three minutes, the building is a marvel of architecture.

I can never describe the music from the great $350,000 organ, with its wondrous power of reproducing the melody of five hundred human voices. Now a high soprano apparently runs from a surpassingly sweet solo into an obbligato, supported by many singers, whom to hear is a rich feast. Now Sullivan's "Lost Chord" brings to our ear as distinctly as could be spoken, the words "I shall hear that grand Amen" — now the great unseen chorus swells forth in "Nearer, my God, to Thee," and we almost wonder if we have not caught a strain of the song which is sung before the throne by the multitude which no man can number.

Long will the memory remain of that marvellous concert.

I was seated in the gallery exactly opposite the organ platform. A gentleman stepped to the rail and, lowering his voice to the softest whisper, asked "Do you hear me now?" As distinctly was it heard as in ordinary buildings the clearest tone would be heard, as was also the dropping of a pin to the floor.

The Tabernacle was built in the heart of the desert, and was opened two or three years before the railroad came with its noise and bustle.

Close by is a monument surmounted by a statue of Brigham Young with two bronze figures — one of a pioneer with a gun — one of an Indian. We read on a tablet, "In honor of Brigham Young and the pioneers."

In a small square on the street, enclosed by a high iron fence, is the grave of the great head of the Church, with a flat stone upon it.

We ride rapidly, that we may see the main points of interest in our brief stay.

We pass old Fort Square, where, in a hand-cart, landed all the worldly goods of the pioneer Mormons. Here was built the first log cabin. We see the first house erected in Salt Lake City. Over it the ivy has thrown its heavy mantle of dark green, as if nature would cover up all traces of the beginning of the story which has had so many dark chapters. The pictured bee-hive fitly crowns the house of the same name, where lived so many of Brigham Young's wives and children. The home across the street, of Amelia, his favorite wife, two-storied, and granite-trimmed, with its imposing towers, was doubtless the envy of a good part of the other eighteen, whose small quarters were in decided contrast.

Our driver points out the house of Joseph Taylor and tells us he is a familiar object on the street. Perhaps he is plying his occupation as an undertaker, for he is not to be found on this special morning.

In the tithing-yards are seen the contributions of the people. Here they bring one-tenth of their gains. The grain and flour is placed in a stone building. The wood in the yards might make many Gentiles envious in thes days of fuel famine.

Along the avenues shaded by locusts, willows, mulberries, elms, box-elders, Lombardy and Canadian poplars, we find magnificent houses. Hotels abound. There are churches, banks, and stores, — among the latter, the great department one bearing the staring letters Z. C. M. I. — Zion's Cooperative Mercantile Institution — where, as in the East, one can purchase anything from a paper of pins to a cook stove.

We can hardly imagine the time when Brigham Young looked upon the completed mud wall with which he had surrounded the city to keep out the Indians.

Said our driver, "Most of the children are unwilling to say they are Mormons, but I am proud of it." "Are you a married man?" I asked. "Yes, six months ago I took a wife. She is very jealous if she knows I am with any other woman. If she should hear I was with you ladies she would be in trouble till she knew you were tourists. My father and hers had several wives." I thought to myself, "It is the same old story. Experience has been a hard teacher. The woman's heart longs to claim and hold its own." May the Gospel and righteous law usher in a brighter day than has ever dawned in Utah.

A. S. H.

Our Little Folks

The Little Streets

"TO-MORROW I'll do it," says Bennie,
"I will, by and by," says Seth;
"Not now — pretty soon," says Jennie,
"In a minute," says little Beth.

Oh, dear little people, remember
That true as the stars in the sky,
The little streets of To-morrow,
Pretty Soon, and By-and-By,
Lead one and all
As straight, they say,
As the king's highway,
To the city of *Not at all*.

— *Youth's Companion.*

DEAR LITTLE FOLKS:

HOW many of you have read carefully the above poem? Are you going to your mission work by

"The little streets of To-morrow,
Pretty Soon, and By-and-By?"

Let us give you a few directions so you may get a start in the right way. Look sharply about you, and see if you cannot find the corner where the streets of "Just Now" and "Right Away," come together, then go straight along till you come to the place where you see the banner which is meant for you with the words "Well done" in great letters upon it.

What One Little Girl Did

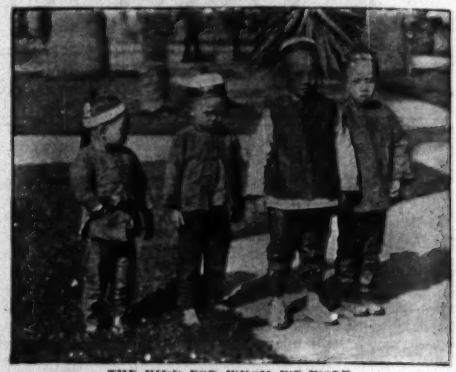
WE have this story from Mrs. Peckham, who is well-known in missionary work all over New England. She spoke about our work in Alaska at a woman's circle in February, and had among her hearers a young girl thirteen years old who came with her mother. She was much interested, and thought she could do more for the little folks of Alaska than was done in her Sunday school.

Her mother suggested that she pray over the matter. We think she must have done so, for at the end of two days she ran to her mother, saying, "I've got it," and very soon started out among her schoolmates and gathered fifteen of them into a little sewing band. What was the result?

Each member paid one cent a week. All sorts of salable articles were made, as the band met twice a week from February to June. Home-made candies filled in the list of good things, and during the last of June twenty-one dollars were raised for the Orphanage, about which Mrs. Peckham had told the girls a bit more. Way down in the heart of the little girl who started the band is the desire to be a missionary. Whether or not she goes to the mission-field, she can do good work in her own circle of friends, and the seed she sows may bring forth good harvest.

Who else of our little folks will listen well, act quickly, and accomplish something as surely as the one of whom we have told you?

A CHINESE scholar who was assisting Bishop Boone in the translation of the Bible, but who was not yet converted, made this statement concerning the blessed book: "Whoever made that book made me. It knows all that is in my heart. It tells me that no one except God can know about me. Whoever made me wrote that book."



THE KIND FOR WHOM WE WORK

THESE little Chinese children had their pictures taken on the mission plaza at Los Angeles, California, and they look very much the same as do all the Chinese boys in various parts of our country. We went into their day schools while on the Pacific coast, as well as their Sunday schools. How their tongues do fly as they study aloud in concert. We have heard of this habit of the Chinese, but now we have really listened to them and to their older brothers. It seems to be much easier for them to fix things in their minds when they study in this manner.

The Chinese children are very eager to get to their books, whether on the week or Sabbath days. We remember how one little boy ran up the aisle one Sunday in San Francisco because he thought he was late. It seemed as if they really believed what they sang:—

"Do you know what makes us happy
When so many hearts are sad?
We are little friends of Jesus,
That is why we are so glad.
If we try our best to please Him
He will take us by and by,
With our spirit eyes we'll know Him,
Far beyond the starry sky."

Earn and Save to Give

ROBBIE belonged to a Mission Band. He lived in the country, and most of the children who belonged to the band earned or saved the money for their missionary boxes.

You may be sure it was a happy day when the boxes were opened. Each child was anxious to see whose box held the most. When it was pleasant, their meetings were held outdoors. They sat around on the green grass under the shade of the trees, and had a fine time.

The day before their last meeting Robbie counted his money. He knew exactly how much he ought to have. That morning there were five cents too many. "Why, Mamma!" he said, "there are five cents more than I put in." "Yes," said Mamma, "when I was sweeping I found a nickel on the floor and I put it into your box to surprise you." Master Robbie took out the five-cent piece and gave it back to his mother. He thought she was very kind, but he said, "I don't have any money in my box that I don't earn." Isn't that a good way to give for God's work? Very likely Robbie's mother put the nickel into her thank-offering box. Can you tell why? — *Exchange.*

To Shine for Thee

Tune: "He Leadeth Me."

HELP us 'mid life's wild waves to shine,
Bright lighthouse lamps o'er rocks and brine,
To guide the wand'rers on that sea
To a safe harbor, Lord, in Thee.

Refrain.

To shine for Thee, to shine for Thee,
Help us, O Lord, to shine for Thee.
Lights in the world we fain would be,
Help us, O Lord, to shine for Thee.

Help us on every darksome way
To hold the gathering shades at bay,
Like sunbeams clear, to light the road
That leads to happiness and God.

Refrain.

— *Selected.*

The Indian Child's Vacation

OUR little folks will be glad to read what Rev. H. H. Clouse, of our Baptist Rainy Mountain Mission, says to the children.

"Vacation days are past. You have had yours. I have had mine. The Indian child his. How did you spend the days? Are you rested, refreshed, ready for the battle of another year? You have been away to woods, lake, river, or remained quietly at home.

"The Indian child is in school for ten months. To him school is tiresome, a life of restriction, a path of authority, a place where he learns for the first time the meaning of law. Here he must walk the chalk and toe the mark. Each day the road is marked out by the mind of another, and he is led to walk therein. He does not, like you, go home each day to sit down at table with loved ones, but continues at school till the end of the year. His people may come to see him, but not many times is he permitted to go home with them. When vacation time comes the bow is unstrung, the colt bounds through the gate of the narrow pasture. Friends are at the gate of the school yard to welcome them, for the boy the favorite pony with saddle and bridle stands ready for its young master to mount. Now for two months of play, driving up the cattle, rounding up the pony herds. First day at home, into everything, determined to see all the changes. Much mischief is planned and executed. Lasso the dog and pull him along, much against the creature's will. One holds him while six others tap him on the nose, and laugh and shout to see him snap and bark. Play horse, not as you do with a fine span of boys for drivers, but throwing the rope and catching a companion, throwing him, trying to tie him as if for branding him. Hunting with bows and arrows, killing too many innocent birds and young rabbits, swimming in the creek and playing in the mud. Every Indian child seven years old can swim. Like the duck, their love of water is born in them, diving, splashing, ducking, all in good humor, never angry. On the lookout for snakes, but afraid of nothing. Not long ago I saw seven boys and girls playing cars, the largest boy the engine, each of the others with arms clasped around the one in front, the engine pulling, puffing, and snorting, to get this train up grade, the heels of the hum cars plowing the earth to make it pull harder. It was great fun. The girls have playhouses, — small tepees made with poles and canvas. Here they have their dolls, a hole in the centre for fireplace, beds for the dolls on each side, small cupboard near the door. Here they visit and play. Many of the girls are a great help to mother. They amuse the baby, carrying it on their backs just as mother does. They sew quilt patches to help the mission society, help make the children's clothes. Is the Indian boy hungry? Always, unless when he is eating. Eat anything from sugar cane to raw meat, and woe be the watermelon when it begins to turn red at the core. From bed and play to the table, forgetting what he learns at school, that washing is necessary for health and beauty. To church on Sunday, or away to the Ghost dance, just as father and mother may lead. Much of school influence is destroyed by contact with vacation surroundings, and must be so till all the homes are intelligent and Christian. Pray for us and remember your birthdays.

"Your missionary,
"H. H. CLOUSE."

Asleep

FAST asleep, poor little girlies,
On the seat so hard and bare!
Have you solved your baby problems
Happy children, free from care?

Brighten up, my pets, for waiting
Just the work your hands can do,
It's the Mission Band that's calling
To such little ones as you.